

Imaam Muhammad bin Saalih al-'Uthaymeen
(*raheemahullaah*),
Al-'Allamah 'AbdulMuhsin al-'Abbaad al-Badr,
Shaykh Muhammad as-Subayyal (Imaam and Khateeb of
Masjid al-Haram, Makkah),
Shaykh 'Ali Hasan al-Halabee al-Atharee,
And
Shaykh Saleem al-Hilaalee
(*hafidhahumullaah*)

ON SHAYKH MUHAMMAD AL-MAGHRAAWEE¹

Imaam Muhammad bin Saalih al-'Uthaymeen (*raheemahullaah*) was specifically² asked on the day of Jumua'h 29th Safar 1421 AH corresponding to 2nd June 2000 CE³:

¹ From the blog of the brother Rasheed Gonzales; <http://rasheedgonzales.wordpress.com/2007/08/18/a-brief-mention-of-shaikh-al-maghrawi-of-morocco/>

We have added however further from the statement from the respected Shaykhs 'AbdulMuhsin al-'Abbaad al-Badr from the introduction to the 2nd Edn., which can be found in Arabic here at the Daar ul-Qur'aan website: http://www.darcoran.net/modules.php?name=Splatt_Forum&file=viewtopic&topic=293&forum=15#383

And from the statement of Shaykh 'Ali which can be found here:

http://www.maghrawi.net/modules.php?name=Splatt_Forum&file=viewtopic&topic=8847&forum=15

² It is important to note that this as when the words were presented to Imaam Muhammad ibn Saalih al-'Uthaymeen (*raheemahullaah*) he was not told who stated the words, so there was a degree of ambiguity in presenting the words to him. Interestingly, Imaam 'Uthaymeen said "...this man is a thawriyy..." but was not told who "this man" was as when indicated later that it was used against Shaykh Maghraawee, who is known as being a caller to the Qur'aan and Sunnah, Imaam 'Uthaymeen rejected

“Our Shaykh, in Morocco during this last year what has occurred to us is that some of the youth have begun to gather the books and tapes⁴ of Shaykh Muhammad ibn 'AbdurRahmaan al-Maghrawee and take some sentences from these and present them to the 'Ulama here in the Kingdom (of Saudi Arabia) and outside it, and you O respected Shaykh are from these scholars (who have apparently refuted Shaykh al-Maghraawee) and it appears that you warned against him when you presented with what was given to you over the phone and these youth then began to distribute this tape around Morocco and do not take knowledge from him (i.e. Shaykh al-Maghraawee). So what do you think about this and what is your advice to those youth who have made seeking out faults as a manhaj and making tabdee' of the people as their habit? May Allaah increase you in goodness.”

The Imaam (*raheemahullaah*) answered:

All praise is due to Allaah the Lord of the Worlds, and may peace and blessings be upon Muhammad, his family and all of his companions, and whoever follows them in goodness until the Day of Judgment.

My advice to those (youth spreading such material) is that they should fear Allaah, Azza wa Jal and to not seek out the faults of the Muslims, for indeed this is from the characteristics of the Munaafiqeen (hypocrites) and whoever seeks out the faults of his brother, Allaah will pursue him for his errors even if he is in his own house.⁵ So my advice to those (youth) is that they leave off fitan (tribulations) and that they perfect that which will benefit them in their deen and dunya and that they should perfect their study the Book and the Sunnah, the manhaj of the Salaf us-Saalih. And I myself are from those whose statements can be accepted or rejected, and the one who asked me, about al-Maghraawee, can be wrong or can be right,

that he had warned against Shaykh Maghraawee! For Shaykh al-Maghraawee is known and received *tazkiyah* from Shaykh Bin Baaz see: <http://rodod.darcoran.net/>

³ The Imaam died (*raheemahullaah*) on Wednesday 15th Shawwaal 1421 AH/January 10th 2001 CE and the question can be heard here: <http://rodod.darcoran.net/>

⁴ Such as Aboo Bakr Sahrawee from Tantan.

⁵ Sunan Aboo Daawood, graded *Saheeh* by Imaam al-Albaanee (*raheemahullaah*).

and all of us make mistakes (at times) and are correct (at times). It is not permissible for anyone who seek out a mistake from the 'Ulama and then spread this and leave off that which is correct. There is no doubt that an error is rejected and unacceptable, but it is not permissible to spread (the error) of the one who erred, but if the one is a person of innovation who is outside the manhaj of the Salaf us-Saalih and calls to his innovation and at that time we must warn against him for affecting the people and harming them.

Imaam Muhammad bin Saalih al-'Uthaymeen (*rabeemabullaah*) was asked:

"Some of the youth with us here in Morocco relay from you that you made tajreeh of Shaykh Maghraawee, so is this affirmed from you?"

The Imaam (*rabeemabullaah*) responded:

No, not at all! This is incorrect. (La, abadan! Laysa bi-saheeh). This is a lie upon me and it contains desires! Whoever attributed this to me has to repent to Allaah!⁶

In the introduction of the 2nd printing of his book *Rifqan Abl as-Sunnah bi Abl as-Sunnah*, al-'Allamah 'Abdul-Muhsin al-'Abbâd advised:

I also exhort the students of knowledge in every land benefit from those occupied with knowledge from the People of the Sunnah in that land; like Shaykh al-Albânî's students in Jordan who established a centre in his name after him, like Shaykh Muhammad al-Maghrâwî in Morocco, Shaykh Muhammad 'Alî Farkûs and Shaykh al-'Îd Sharîfî in Algeria, and others from the People of the Sunnah. From the advice to the People of the Sunnah is that whoever of them is mistaken should be notified of his mistake, not pursued for it. Innocence from him should not be declared because of that, and benefit should be sought from him, especially if no one is found who is more prominent in knowledge and virtue than he. I advise the youth that they be warned about being occupied with following the errors of the students of knowledge and following certain websites which are specialized in gathering all the errors of these students of knowledge in order to warn against them. I warned against the error of Shaykh Muhammad bin Sulaymaan al-Asqhar for his shameful error of throwing doubt on the narrations of the companion Aboo Bakrah about

⁶ It can be heard here: <http://rodod.darcoran.net/>

women and leadership,⁷ and the importance he (i.e. Muhammad bin Sulaymaan al-Ashqar) attaches to women's leadership. I refuted him in a treatise entitled *ad-Difa'aa 'an as-Sahaabee Abee Bakrah wa Marwiyaatihi wa Istidlaal li-man' Wilayaat in-Nisaa 'alaa'r-Rijaal* [Defending the Companion Aboo Bakrah and His Narration and Its Proof of Disallowing Women's Leadership over Men]. So I therefore warn from his evil error, but I do not warn from his beneficial books. Some of the men (narrated from) in the Two Saheehs, and other collections, were described as having *bida'*, yet their narrations were accepted but the people of knowledge warned from their innovations.⁸

⁷ Abu Bakra reports the Prophet said, *"A people shall never prosper who will delegate their affairs to a woman."* (Bukhaaree).

⁸ Shaykh 'AbdulMuhsin also states at the beginning of the introduction to the 2nd Edition of *Rifqan Ahl us-Sunnah bi-Ahl is-Sunnah* that:

After the first edition of the treatise was published certain individuals from Ahl us-Sunnah objected, may Allaah forgive us and them, and I indicated this in what I wrote towards the end of the treatise in the chapter *'al-Hath 'ala Itbaa' as-Sunnah wa't-Tahdheer min al-Bida' wa Bayaan Khatirihi*. Those who objected to the treatise who I sought from to have gentleness with their brothers from Ahl us-Sunnah and I did not intend by 'Ahl us-Sunnah' within the treatise the deviant groups and parties who are astray from the Ahl us-Sunnah wa'l-Jama'ah. Such as those who manifested their hizb in Egypt and said about their hizb: "Your da'wah has more right for the people to go to it, even if no one goes to it...for it combines all good and other than it is not safe from shortcomings." [Hasan al-Banna, *Mudhakkiraat ud-Da'wah* (Cairo: Daar us-Shihaab, 1977 CE), p.232]. He (Hasan al-Banna) also said: **"Our position with regards to the different calls which are found in the current period and have divided the hearts and minds – then we weigh them all up with the scales of our da'wah and whatever agrees with it (i.e. our da'wah) is welcome and whoever differs with it we are free from. We firmly believe that our da'wah does not disregard any part of any da'wah..."** [*Majmoo' Rasaa'il Hasan al-Banna* (Daar ud-Da'wah, 1411 AH), p.240]

These words indicate that they welcome the Raafidah as long as they agree with them and they free themselves from whoever differs with them even if the person is a Sunni upon the understanding of the Salaf. This is like those in London who oppose Ahl us-Sunnah via what they distribute in their magazine (like the one) entitled *'as-Sunnah'* wherein their abuse the scholars of the Kingdom of Saudi Arabia and describe them as being Murji'ah in particular!!

Shaykh 'AbdulMuhsin is alluding to the magazine which was founded by Muhammad Suroor and disseminated by *al-Muntadaa Islamee*. It is interesting that many of the people tried to use the words of Shaykh 'AbdulMuhsin (*hafidhahullaah*) to try and suggest that it was okay to co-operate with the likes of the *Ikhwanis*, *Tablighis*, *Sufis* etc!? Indeed, one individual from London (Abu

On July 28, 2007, Shaykh 'Alī Ḥasan al-Ḥalabī was asked,

“Esteemed Shaikh, do you have a new statement regarding Shaikh al-Maghrāwī and what is the way out for the tribulations that we live through on all levels?”

He replied saying:

I do not have anything new regarding Shaykh al-Maghraawee and I believe that he is a Salafī man and from the People of Knowledge. Like others, however, he is mistaken [at times] and is right [at times]. And I noticed some observations and so we advised him and spoke to him regarding some matters and it may have been due to his Moroccan nature and hot-bloodedness which led him to fall into those matters. But I do not have anything, however, that would make me to doubt his Salafiyyah or his creed and I have known him for 25 years since when he was a student during higher studies at the Islamic University of Madeenah⁹ and we met frequently after that over the years, and I have not heard anything from him except for the Sunnah. As for what is stated about him then from what I think he has retracted from that (i.e. the previous errors) even though this may have been done in a way and manner which some may not agree with, however it still is not permissible for us to look at the way in which he retracted and forget the main aim (of actually retracting). Yet what appears to me is that Shaykh al-Maghraawee is Salafi but I don't have anything which makes me have allegiance and disavowal in regards to the Salafiyyah of al-Maghraawee, Aboo Ishaaq and so and so. However, I say this firmly and whoever is pleased with it let him be pleased and whoever disagrees

'Aaliyah) who translated some of Shaykh 'AbdulMuhsin's words from the 1st Edn. began to work with the Sufis of the UK!?!? And not just any Sufis, but the likes of those who have extreme enmity against the *Salafī da'wah* and have partisan polemics, such as TJ Winter (Abdal-Hakim Murad).

⁹ This is important, for Shaykh Maghraawee is known by many of the senior scholars and the same cannot be said for others.

then let him. So when Allaah my Lord asks me “Why did you speak about such and such with oppression?” I will not say “because I blindly followed so and so” or “because I followed so and so into a hole” rather I will say what I believed and held firm for Allaah for, so that if I erred it is on account of my *ijtihaad* and this will be a pardon for me with my Lord, but if I was correct then I will gain a reward with Allaah. This is what I hope for all the brothers and so I advise the brothers, because now we are in the last few minutes that we have in this gathering: I believe O brothers that these matters, which most of the people today preoccupy themselves with, like “What do say about so and so?” or “What’s your view about so and so?” – I believe that this takes away: the efforts of people, their time, their *da’wah*, their good deeds and many things. We believe that the *manhaj* of criticism, the *manhaj* of *jarh wa ta’del* is a well-established *manhaj* which is continuous and firmly-grounded however it has its people, its 'Ulama and its *Shuyookh*, neither the low and far ones do not enter into it nor do the insignificant and ignorant ones! Only its people enter into this who know about it and as for the one who does not know about it then it should be said to him that this is not your concern. Today huge *fitna* has occurred which people are tested over and if you do not agree with making *tabdee'* of a person then you yourself have become a *mubtadee'*! and if you do not agree that so and so Shaykh from the *Shuyookh* of the *Sunnah* from the major scholars is a *Mubtadee'* then you yourself are a *Mubtadee'*! So the matter have become like a specimen and if you differ with the specimen in a small thing then you are outside the fold of *Ahl us-Sunnah*. So we have to fear Allaah, 'Azza wa Jal, within ourselves, in regards to our brothers, we have to occupy ourselves with knowledge, studying, learning and calling to the Book and the *Sunnah* – and I am certain that the likes of these differences, tribulations, tests, observations does not benefit except the *Hizbees*, the *takfeerees*,¹⁰ *Sufis*, the rationalists, the modernists and the

¹⁰ Indeed, and in Morocco for example it was odd to observe the hardcore *takfeeree* youth of *Daar ul-Baydaa'* (Casablanca), Marrakech, Meknes, Fez, Rabat, Tanger and other cities celebrating and rejoicing with what they thought was the downfall of Shaykh Maghraawee and they used this as a further evidence

secularists. So fear Allaah O you Salafis! Fear Allaah O you Muslims! Fear Allaah O you truthful believers! And know that all of this does not have any benefit or effect but rather most of this is evil and harmful because it does not result in the truth and Allaahu Musta'aan.

Shaykh Saleem al-Hilaalee (*hafidhabullaah*) was asked in 2006 CE:

“As-salaamu alaykum wa Rahmatullaahi wa Barakaatuhu! Barakallaahi feekum ya Shaykhana in respect to the errors of al-Maghraawee and what our Shaykh has noted about them and that our scholars, the 'Ulama of the Sunnah, have criticized him (with a jarh mufassal – i.e. a specific disparagement) and made tabdee' of him. And you, barakAllaahu feekum wa fee 'ilmikum, gave a general ta'deel of him; and the principle in Jarh wa Ta'deel, as the scholars of hadeeth have mentioned, is that the specific disparagement takes precedence over the general praise or the ta'deel which is mubham (unexplained praise). So what should our position be may Allaah bless you?”

Shaykh Saleem answered:

BarakAllaah feekum, but what you came with is incorrect. For those who spoke about al-Maghraawee neither spoke with that which was a jarh mufassal nor a jarh mufassir. Rather, it was based on a few sentences taken from his statements and attributed to him that which is not from him such as the issue of takfeer, being Qubtee and the likes. And I know that Shaykh al-Maghraawee is from the most severe of the people against making takfeer and against the takfeerees.¹¹ He is also from the most severe of the people against Qutb and his Dhilaal, and this is mentioned in his (Shaykh Maghraawee's) book of tafseer. In this book he made clear Sayyid Qutb's deviation in regards to the Names and Attributes and he (Shaykh Maghraawee) refuted Sayyid Qutb for his ta'n of Mu'awiyah (radi Allaahu 'anhu) and of other companions of the Prophet (sallallaahu 'alayhi wassallam). For this reason, those scholars who spoke about al-Maghraawee, we do not oppose them and we do not censure them, we respect them and they have their opinion

to not take anything at all from him and in Morocco this is a calamity due the lack of any callers to the Sunnah and *manhaj* of the *Salaf* there.

¹¹ Refer to the footnote above!

which we honour. But if some people have spoken about al-Maghraawee then there are others who praise him from the people of knowledge and virtue and we do not want to fall into the fitna which you know about and has taken much of the Salafis time and has wasted much of the efforts of the Salafis and led to the people of innovation to mock the Salafis and has lead to the Salafis to be divided and hard-hearted. I say to my brothers that they should fear Allaah in this matter and it is not as how the respected brother claimed, may Allaah grant him success. When we speak, we know the manhaj of the man, we know the ‘aqedah of the man, we speak about the man with experience. We do not blindly follow anyone in these matters, we have always from the beginning spoken about jama’aat, individuals before many of those got involved with it today. We spoke when people did not know anything about the ikhwaan (Muslim Brotherhood), tahreer, tabligh, Sayyid Qutb – and rather many of them were even with the ikhwaan and with tabligh! For that reason, we say we respect the views of the people of knowledge and virtue and if it is good we accept it and if it is mistaken we reject it...

We ask Allaah to unite our hearts on obedience to him and to bring together all of the Salafis and all of the Salafi callers. May Allaah grant success to those who do all that he loves and is pleased with.¹²

Shaykh Muhammad as-Subayyal (*hafidhabullaah*), Imaam and Khateeb of Masjid al-Haraam, Makkah was asked the following question about the clarification made by Shaykh al-Maghraawee in his book *Ahl ul-Iftk wa’l-Buhtaan, as-Saadoon ‘an’is-Sunnah wa’l-Qur’aan*, with regards to the *bay’ah*:

“Our Shaykh in regards to the speech regarding the bay’ah (from Shaykh al-Maghraawee mentioned in the book *Ahl ul-Ift wa’l-Buhtaan*) how is it? Is it correct or mistaken in this issue?”¹³

¹² It can be heard here: <http://rodod.darcoran.net/>

¹³ Ibid. this question was asked by ‘AbdulHafeedh al-Maghribee. This also contains Shaykh Muhammad as-Subayyal’s praise of Shaykh al-Maghraawee’s book *Ahl ul-Iftk wa’l-Buhtaan, as-Saadoon ‘an as-Sunnah wa’l-Qur’aan*, which is the book wherein Shaykh al-Maghraawee deals with some of the allegations that were levelled at him such as the false claim that he did not hold that *bay’ah* should be made to a sinful leader, for the quote that was used against Shaykh al-Maghraawee was taken out of context and cut and pasted.

Answer:

“All that I have heard from it is correct. This is the solution and those hizbees say that people are in Jaahiliyyah, the likes of Sayyid Qutb, Muhammad Qutb make takfeer of them, Allaah’s refuge is sought. What’s the name of this book (i.e. by al-Maghraawee)?”

Questioner:

“It is called Ahl ul-Ifk wa’l-Buhtaan, as-Saadoon ’an’is-Sunnah wa’l-Qur’aan.”

Shaykh Muhammad as-Subayyal (*hafidhabullaah*) later said:

By Allaah I have read the book but I have not finished the whole book... it contains good speech may Allaah increase him in goodness...

I have read possible about thirty-five pages of the book and I did not see anything but good and to Allaah is all praise, may Allaah increase him in goodness

Questioner:

“So should this man (i.e. Shaykh al-Maghraawee) still be warned against after this book or asked to make tawbah?”

Shaykh Muhammad as-Subayyal (*hafidhabullaah*) replied:

No, we seek refuge in Allaah, the book is correct...this is upon the manhaj of the Salaf!